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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

A LETTER,

To the Rev. LEVI S. BEEBEE, Pastor of the Second Presbyterian Church in Upper Freehold, Monmouth County, New-Jersey.

[Concluded from page 235.]

The next text I notice is, 2 Thes. i, 9, which you said was "directly to the point." Does this prove a great day of final judgment after death, and endless misery? Let us examine the context. The Thessalonian Christians were promised rest, and their persecutors threatened with everlasting destruction when the Lord Jesus should be revealed from heaven. Now these Christians can have no rest yet, nor the persecutors any punishment yet, according to your views; for the Lord Jesus will not be revealed till the end of time. Do you not see, now, it is not to your point? Well, what is the meaning? Just turn to the 17th chap. of Acts, and you will see that the Jews troubled the Christians of Thessalonica. They are the people who were to be punished with everlasting destruction. This is the same punishment as that spoken of Matt. xiv, 41, 46. But it may be asked how the Jews were "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In one sense the presence of the Lord is every where; David says, Psalms cxxxix, 7, 8, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there." The Jews always spoke of their temple, as the place of God's peculiar presence. Hence David said, "Let us come before his presence with thanksgiving"—"come before his presence with singing." Of Jonah i, 3, it is said, he "rose up to flee unto Tarshish, from the presence of the Lord." That the temple is here referred to is evident from Jonah's words, chap. ii, 4, "I am cast out of thy sight; yet will I look again toward thy holy temple." We also read of Cain, that he "went out from the presence of the Lord, and dwelt in the land of Nod in the east of Eden," Gen. iv, 16. That the Lord was revealed from heaven before the destruction of Jerusalem I have before shown. See Luke xvii, 26—31. Then were the Jews driven from his presence; the gospel privileges were taken away from them; and they will remain in gross darkness "until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob.'" "For God hath concluded them all in unbelief that he might have mercy upon all," Rom. xi, 25, 26, 32.

After the destruction of Jerusalem the Christian religion spread and prevailed mightily. It was after this period that Christ's kingdom began, and his reign was established in almost all parts of the world. I shall now notice Dan. xii, 2, which you quoted to prove endless damnation. In the first place I wish you to read the whole chapter and compare it

with Matt. xxiv and xxv. You will then perceive that the tribulation spoken of in verse 1, is the same as that in Matt. xxiv, 21. The time of the end, verse 4, refers to the end of the Jewish age, or dispensation, spoken of in Matt. xxiv, 14. The everlasting life and everlasting contempt is the same as the eternal life and everlasting punishment, Matt. xxv, 46; which I have noticed before. But if it be asked what is meant by the awaking out of the dust; I answer, that in scripture, men are said to be dead and buried when they are only spiritually dead; sunk in error and vice. See Ezek. xxxvii, where the house of Israel is said to be in their graves. See also, Matt. viii, 22, and Eph. v, 14.

The next text you quoted is Mark ix, 44, "Where their worm dieth not, and the fire is not quenched." Here is an allusion to the fire and worms in the Valley of Hinnom. Our Lord quotes Isaiah lxvi, 24, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm, shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." It is plain that Isaiah is speaking only of temporal punishment: for this was to be where there were sabbath days and new moons, see verse 23, in this chapter. Are there any sabbath days and new moons in the eternal hell you preach about? Read the whole of the 19th chapter of Jeremiah where the desolation of the Jews is foretold. In Jeremiah vii, 20, we read: "Mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched." Do you believe that beasts, trees, and fruit will be carried into the future state of existence and burnt forever and ever? If not, why do you quote Mark ix, 44, to prove that men will be roasted in a future eternal hell? In Deut. xxvii, 27, it is said, "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed." Do you believe immortal spirits will be troubled with the scab and itch in the future state of existence? Well, if you do not believe this; why not explain other texts to mean only temporal punishment? Then you will not make the scripture contradict itself, "For he that is dead is freed from sin," Rom. vi, 7.

The next text you quoted was, Matt. xii, 32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." You once in your discourse quoted it, "neither in this life, nor in the life to come." Let me first ask you whether you believe any sins are forgiven in the life to come?—By your saying, neither in the life to come. I think it may be you believe some sins are forgiven there. And if that be the case you ought to pray for the souls of the dead. But you said, "Here is one sin that subjects men to eternal damnation; all other sins may be forgiven." I will now quote what Dr. Adam Clarke, (a Methodist Commentator, and an eminent Greek and Hebrew scholar,) says: "the unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God, to the spirit of the Devil.—Many sincere people have been greivously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Jesus Christ, ever can commit this sin: therefore let no man's heart fail because of it, from henceforth, and forever, Amen." How often have men and women been driven to madness, insanity, and suicide, because they thought they had committed the "unpardonable sin." Such a sin cannot be committed in

these days; because the age of miracles is past.—The people must first see miracles wrought by the power of God, and then ascribe their performance to an evil spirit.

I will here quote what Dr. A. Clarke says on the words, "Neither in this world, neither in the world to come." "Though I follow (says he) the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz. the Jewish, nor in that which is to come, viz. the christian. *Olam ha-ba*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. See Num. xv, 30, 31, xxxv, 31, Lev. xx, 10, 1 Sam. ii, 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John i, 7, called there the sin unto death; i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet, on repentance, mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation." I now ask you to come out and show where the great Dr. A. Clarke is wrong. This crime was punished with temporal death by the law of Moses, Lev. xxiv, and so it was punished in the Christian dispensation. The Jews committed this crime, and were certainly punished with death in the destruction of Jerusalem if not other ways. The "eternal damnation, or *aiōnion kriseos*, in Mark iii, 29, does not signify endless damnation: *aiōnios* I have shown signifies limited duration, and *kriseos* properly means judgment. Mark's words therefore perfectly agree with Matthew's.

You quoted Mark xiv, 21, "Good were it for that man if he had never been born;" and this is your comment: "Now I contend that however severe the sufferings of Judas were, it was infinitely better for him to have been born if he, at last, received eternal felicity." You told us that whoever allowed that Judas was saved, gave "Christ the lie and made him the most profligate of men!" And you repeated it, "Jesus Christ, a liar!" What a foul assertion! Here you have sent a man to endless hell without one passage of scripture to prove it! You cannot bring a text that says that Judas went to hell. We read that Jonah was in the "belly of hell," Jon. ii, 2; that David was in "the lowest hell," Psalms lxxxvi, 13; and we also read of our blessed Savior being in hell (hades,) Acts ii, 31. But I defy you to bring a text that says Judas went to hell.—Dr. A. Clarke says, "I contend, that there is no positive evidence of the final damnation of Judas in the sacred text." Many people think that Judas hanged himself; but Dr. A. Clarke says that the word rendered hanged himself, Matt. xxvii 5, "is by the very best critics thus rendered, was 'choked.'" Dr. Clarke thinks that "the remorse and agitation of his mind produced a violent dysentery, attended with powerful inflammation," and this was the cause of his death. "Good were it for that man if he had never been born," was a proverbial saying, and "may be capable of a more favorable interpretation than what is generally given to it." These

are the words of the great Methodist Commentator, whose creed might have led him to give it the same meaning you did, had he not been well convinced that it had the meaning he has given it. But, sir, I wish you to remember that both Job and Jeremiah cursed the day in which they were born, see Job iii, and Jer. xx, 14—18. Whoever thought that Job and Jeremiah went to endless hell? Surely according to your logic they are both there. Learn, dear sir, a lesson of prudence from what I have said, and take care not to call the Son of God a liar again, because he merely quoted a proverb.

Your next remark was, "this doctrine, (viz. endless misery,) was the doctrine of the apostles and early Fathers." I deny it. The doctrine of endless hell was not believed by the apostles. Paul, the most learned and industrious apostle, has left us his epistles to the Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians and Hebrews, and the word hell is not to be found in all his writings. If the apostle believed in such a hell, why did he not teach it in these different places. Paul declares to certain people, Acts xx, 27, "For I have not shunned to declare unto you all the counsel of God." And yet he never speaks a word about hell. Preachers of endless misery in our day, you know, can scarcely preach a sermon without mentioning hell a dozen times. Gehenna, or hell fire was never preached by the apostles to the Gentiles. The Jews were well acquainted with Gehenna, or the valley of Hinnom, which lay near Jerusalem, and had been the place where a continual fire was kept up to burn their children which they offered in sacrifice to the idol Molech. Only our Savior and James use the word Gehenna, and they both are speaking to Jews where it occurs. They used it as a figure to represent Jerusalem in its tribulation. In the same sense it is used in the old Testament; see Jer. vii, 31—34, and the whole of Jer. xix. The early fathers believed in Universalism, as the history of those ages show. The great Origen who lived in the third century wrote in defence of it.

You next said that your "doctrine of endless misery was the doctrine of Pharisees and heathens." Amen! True it is. I thank you, Mr. Beebe, for your frank acknowledgement. Your doctrine is the doctrine of Pharisees, and many of your sect resemble the ancient Pharisees. You have not degenerated from your ancestors; ye still manifest the old Pharisaic spirit. The ancient Pharisees killed their prophets and persecuted all whose sentiments differed from theirs. So did John Calvin, your leader, burn Servetus, because he could not think as he did. The ancient Pharisees would not stand and converse long with the Savior; but whenever he defeated them in conversation, they ran and cried, "he hath a devil." So do many of our good preachers; they mount their pulpits and preach their creeds, and as soon as they are attacked, and called upon to prove their assertions, they run and cry, "Devil's doctrine! heresy! heresy!" Many of the heathens, as you say, did believe in endless punishment. In the eleventh book of Homer's Odyssey, we read that Tityus, a monster that covered nine acres of ground, was chained in hell, and two ravenous vultures were eternally gnawing his liver. Tantalus was plunged in the lake of hell, and doomed to eternal thirst. Sisyphus was condemned to roll a huge stone up hill in hell to all eternity. Are these the same sufferings that the damned will experience in the popular hell of these days? There surely must be a dearth of argument with a Christian preacher when he is forced to quote heathen fables to prove his points.

Your next remark was, "Why did not Christ and the apostles refute the doctrine of endless misery, if it was not true; for they knew the Pharisees believed it? In vain do we look for such a refutation." I answer, Christ very particularly admonished his disciples to beware of the heaven or doctrine of the Pharisees, see Luke xii, 1, and Matt. xvi, 6. The Pharisees believed that it was the Gentiles that must suffer hell fire. The whole of the apostles' preaching to the Gentiles is a complete refutation of these Pharisaic notions. You said, that every one would be "rewarded according to his works in the great day of judgment." This you cannot believe. Do you believe that Paul will be called up, and receive punishment for the abominable deeds he committed while he was an enemy to the Christian religion? Will Peter be dragged up and punished for cursing and swearing he knew not Christ? No, you do not believe this. According to Universalism they have had their punishment; but according to your doctrine, they never will receive any. Agreeably to

the old Calvinistic creed, a man who was elected for salvation, would go to heaven let him act as he pleased. And according to your new plan, a man may murder his neighbor, who is a good moral man, but was never converted, and send him to endless hell. The murderer is seized and confined, a preacher visits him, and he is converted. Shortly after, this wretch is publicly executed, and sails up to heaven and shouts hallelujah, and praises God for his justice in sending the moral unconverted man whom he has just murdered, to the indescribable torments of an endless hell.

You next pretended to explain what you called "three of the greatest texts in favor of Universalism." The first you quoted was Rom. v, 18, and you had no other way of explaining it, but to deny what it said. You said that the "all men" spoken of in the last part of the verse, meant "all who believe." "Here," said you, "is a condition." Yes sir, there is a condition, one of your own making. But be careful how you add to the word of God. The scripture saith, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii, 18. I say that the same "all men" who are under condemnation in the first part, are under justification in the last part of the verse. "Therefore, as by the offence of one, judgment came upon all men, (*eis pantas anthropous*), to condemnation; even so, by the righteousness of one, the free gift came upon all men (*eis pantas anthropous*) unto justification of life." See next verse, "For as by one man's disobedience many (*oi polloi*) were made sinners; so by the obedience of one shall many (*oi polloi*) be made righteous." See also 1 Cor. xv, 21, 22, "For since by man came death, by man came also the resurrection of the dead. For as in adam all (*pantes*) die, even so in Christ shall all (*pantes*) be made alive." Paul says Romans iii, 3, 4, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true but every man a liar."

Your next Universalist text was, 1 John iii, 8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." "When," said you, "God destroys sin in one soul he destroys a work of the devil." Is it here hinted that the sins of all men will be destroyed? Who would have thought that a man could thus trifle with the word of God, and then accuse Universalists of lightly speaking of the scriptures? "Wherefore, thou art inexcusable, O man, whosoever thou art, that judgest: for in that thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. ii, 1. We read in Heb. ii, 14, 15, "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their life time subject to bondage." What will you say, now this almighty devil is going to be destroyed? The scriptures declare that the sins of all men will be destroyed. John, when he saw Jesus coming, cried, "Behold the Lamb of God which taketh away the sin of the world." John i, 29. See also 1 John iv, 14, "And we have seen and do testify that the Father sent the Son to be the Savior of the world." How can Jesus be the Savior of the world, if the world will never be saved?

The third text you quoted was 1 Tim. ii, 4, "Who will have all men to be saved, and to come unto the knowledge of the truth." And this is your comment: "Yes, God in his mercy wills, and wishes the salvation of all. Is it here said that God will save all mankind?" I answer, the doctrine of the salvation of all is taught in this chapter. Paul says to Timothy, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority," &c. And verse 8, he says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." Men are here exhorted to pray for all men, and believe all will be saved. What is this but Universalism? Verse 5 and 6 says, "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." But for the sake of accommodation I will admit that it only means, "God wills the salvation of all." Now has not God power to perform his will? Can any act of the creature frustrate his design? What saith the scripture?

"He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv, 35. Jesus came to do the will of his Father, "Lo, I come to do thy will, O God," Heb. x, 9. I have now examined your explanation (if it is worth calling so) of the three texts.

You next made the following speeches: "What is it then that the Universalist centres his faith upon? A few texts not taken in connexion with the subject to which they have a reference; three of their strongest texts examined. Will men risk their salvation upon this, against all the mass of evidence we have given? Look at the danger of Universalism. It first teaches men to reject future punishment, then they get in a way of lightly speaking of the scriptures; next they conclude, sin cannot be so very bad; and at length begin to think that there is no call for a Redeemer." What a mass of slander! You have not, nor cannot prove endless misery true by scripture. Instead of three texts, the whole scripture is in favor of Universalism. Every text you have quoted is directly in favor of it. As to the risk I run, I am perfectly satisfied with it. The promises of God are *safe enough* for me. God told Abraham, Gen. xxii, 18, "In thy seed shall all the nations of the earth be blessed." This saying is often quoted in the new testament. The seed was Christ, who "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death," 1 Cor. xv, 25, 26. But if you, Mr. B. cannot trust in God's word, you must still go on to 'bew out for yourself broken cisterns that can hold no water.'

I will here notice what you said about the common translation of the scriptures. You said, "Some people speak of wrong translations. But it is usually the mere smatterers that find fault. The translation is so correct that many good people declare that none can be led astray by it. They are astonished that they have it so correct." The translators were believers in endless misery, but with all their twists and turns they were not able to make a text that will prove it. It was by reading this translation I became a Universalist, in 1832. But you said that "smatterers" found the fault. Were Dr. A. Clarke, Lightfoot, Hammond, Wakefield, Pearce, Newton, and others, who correct and alter the translation, all "smatterers"? Or did you mean to throw it upon the Universalists. If you did, you are invited to come out and discuss the subject with them. Bring on your doctors of divinity. Truth loses nothing by investigation. If the doctrine of endless misery be true, you have nothing to fear.

Your remarks on the licentious tendency of Universalism were certainly incorrect. Universalism teaches that every sin will certainly be punished in the earth; that the way of the transgressor is hard; and that God will by no means clear the guilty. Will this induce men to sin? Would a man commit a crime if he knew he certainly would be punished for it? You know he would not. Believing he can repent, and get clear of all punishment, is what leads a man to commit sin. Universalism teaches also that virtue's paths are paths of peace; that Christ's yoke is easy, and his burden light, and that whoever lives a righteous life will certainly receive his reward in the earth. For my own part, I believe in no rewards and punishments in the future state of existence. I believe that a happy immortal life will be given to every man, not paid to him for services done. Hence we read that Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel," 2 Tim. i, 10. In 1 Cor. xv, 22, we read that all shall be made alive in Christ, and if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new, 2 Cor. v, 17. Read the whole of 1 Cor. xv, where the resurrection state is largely treated upon, by the Apostle. In Matt. xxii, 29, 30, Christ tells the Sadducees, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." You said, "We believe that every one must be regenerated and born again in order to be saved." Universalists believe that every man will be born again and finally be made holy and happy.

I think I have now examined all the arguments which you have made use of in your sermon, that can be considered of any weight. I have been very careful to state them correctly. I took down the principal part of your discourse; but it being a very

busy season with the farmers, I was forced to lay my notes by from one leisure hour to another. I think I have given your remarks in substance, if not verbatim. But if I have made any misrepresentation of your discourse, I have not done it intentionally, and you will therefore forgive me. And now, before I conclude, I respectfully invite you to come out, and reply to this letter. If you be a teacher sent from God, you have the promise of a 'month and wisdom, which all your adversaries shall not be able to gainsay nor resist,' Luke xxi, 15. But 'if thou faint in the day of adversity thy strength is small,' Prov. xxiv, 10.

Yours, &c.
JOSEPH J. ELY.

Hightstown, N. J. April 11, 1835.

Original.

SHAME.

It may be disputed by many, whether shame, the sure reward of wickedness, may with propriety be called punishment. If remorse or a guilty conscience, is punishment, I think shame is equally so. If he who carries guilt in his bosom, carries hell within him, surely he who carries in his bosom shame, the attendant of guilt, also carries hell within him. If he who inherits righteousness, and peace, and joy in the Holy Ghost, enters into Heaven, surely he who inherits shame as the reward of his deeds, enters into hell.

That shame in the language of scripture means punishment, I think is evident from various passages. Daniel, xii, 2, "and many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." Whether this infliction of shame on the guilty be in the present or future world, it is evidently punishment. Again we read, Psalms, xxv, 20, "O keep my soul, and deliver me, let me not be ashamed, for I put my trust in thee." Psalms, xxxi, 1, "In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness." Verse 17th, "Let me not be ashamed, O Lord . . . let the wicked be ashamed." &c. Psalms, xxxv, 4, "Let them be confounded and put to shame that seek after my soul," &c. Verse 26th, "let them be ashamed, and brought to compassion together, that rejoice at mine hurt." Psalms, xxxvii, 18, 19, "The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed." Psalms, cix, from 25th to 28th verses inclusive, "I became also a reproach unto them: when they looked upon me they shook their heads. Help me O Lord my God, O save me according to thy mercy; That they may know that this is thy hand; that thou, Lord, hast done it. Let them curse, but bless thou, when they curse; let them be ashamed; but let thy servant rejoice." Psalms, cxix, 5, 6, "Oh! that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments." Isa. xli, 11, "Behold all they that were incensed against thee shall be ashamed and confounded," &c. Isa. xlix, 23, "And kings shall be thy nursing-fathers, and their queens thy nursing-mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." Jer. iii, 25, "We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God," &c.

From the foregoing passages, together with many others which might be adduced, I think it is evident that shame is the fruit of wickedness, and the just reward of sin, and is nothing less than punishment. We are also instructed that those who have respect to the commandments of God, shall not be ashamed. Now the question is, whether this shame, or punishment, for sin, extends to any in the future state. Let the scriptures decide.

I believe it is admitted by all believers in the final reconciliation, that Isa. xlv, 23, 24, relate

to a future state, or to a period that will at least be future, to those who are now living. In the conclusion of the latter verse, we read that "all that are incensed against him shall be ashamed." An able writer in the Messenger, asks his opponent the following question, "How do you know that you will not regret what you have written, in the day," (meaning, I suppose, the day of Judgment,) "when the secrets of all hearts and the eternal destinies of all men shall be revealed?" and then immediately cites the passage just quoted to prove that the wicked will then, in that day, be ashamed, and will "regret" their misconduct in this life. I fully agree with him and believe that all the wicked will in a future world be punished with shame, confusion, and regret, for their wicked deeds in this life, unless they shall have first experienced that regret and shame while here, and have sincerely repented and reformed. I cannot believe that the cruel wretch who breathes his last in the moment of crime, and while his hands are wreaking with the blood of innocence, can thus criminal and impenitent, in a moment be launched into the presence of that Savior, whom in his last act he crucified afresh, without experiencing shame, confusion, and regret, a punishment greatly to be dreaded, a punishment we all ought to endeavor to avoid, by our timely repentance here.

St. John, aware that the wicked will, (unless experiencing repentance here,) suffer the punishment of shame, &c., in the future world, says, (see 1 John, ii, 28,) "and now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." By examining the next chapter, verse 2, we find this appearing of Christ is still future, or at least, to those who are now on the earth, for he says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we," (who abide in him,) "shall be like him; for we shall see him as he is."—All I trust, will grant that this appearing of Christ is future to all who are now living, which admitted, it must be conceded I think, that the punishment of shame, inflicted on those who do not in this life, "abide" in him, and "love his appearing," is in a future world. But shame, no doubt, and all other punishment, is designed by a merciful God, to produce reformation. David says, (Psalm xxiii, 16,) "Fill their fauces with shame, that they may seek thy name, O Lord."

Stamford, Conn.

S. R. S.

Original.

A NEW CHARGE OF HERESY.

Strange as it may appear, it is nevertheless a truth, which is confirmed by my own observation, that there are many good people in the world who have been so indoctrinated into the belief of the existence of an omnipresent evil spirit, who by all the arts of cunning and subtlety is constantly striving to allure them from the path of virtue, that to call in question the existence of such a being, is in their estimation virtually to deny the existence of God. They look abroad in the world and see that with the good there is also a mixture of what we call evil, and they find themselves frequently inclined to indulge in those things which conscience whispers to them are wrong, and having been so long habituated to lulling this inward monitor, for every deviation from moral rectitude, by ascribing their sins to the influence of the great and almost irresistible Tempter, they have in a measure become attached to his person; they are unwilling to admit that the evil lies wholly within themselves, and seem to view that man with horror, who dares by the light of divine Revelation, to inform them that every man when he is tempted is drawn away by his own lusts and enticed, see James, i, 17. Now if a belief of this kind only served to restrain people in their indulgen-

cies, it might be of some use, but so far as my observation extends, I can safely say, it has a contrary effect, by affording an excuse for all kinds of sin.

The following incident will serve to show that there are some who view a denial of the existence of such a being as the worst kind of heresy.

A young man of this village, a member of the Presbyterian church, was led to doubt the truth of some of the articles of their faith. He had been distinguished for his bitter opposition to the doctrine of Universalism, (laboring under mistaken views of it,) but being possessed of an inquiring and independent mind, he concluded to give the subject a candid investigation, and after a diligent examination of the Scriptures he was led to discard the doctrine of endless misery, and with it the popular notions of the trinity, and of a mighty fallen spirit called the Devil. He frankly avowed his opinions, and was cited to appear before the church on a charge of heresy. He did so, and the following specifications were alleged against him, viz.

1st. For denying the doctrine of endless punishment, and believing that all men will be saved.

2d. For denying the divinity of Jesus Christ.

After the above specifications were read over, the officiating clergyman inquired if there were any more, when the most prominent deacon of the church immediately arose, and bursting into a flood of tears, exclaimed, "Yes, he has even told me that he denies the existence of a personal Devil."

The above is a fact and names and dates can be given if required. EVERET E. GUILD.

Walton, May 11th, 1835.

"A DIFFICULTY."

We find the following serious complaint, under the head of "A Difficulty," in a recent No. of a new semi-monthly musical work, entitled "The Family Minstrel," edited by Charles Dingley. "A Hearer" was certainly in a sad predicament, but the first item in the advice of the editor, is most excellent—"be always at church in good season." Aye, that is the surest way after all! And then you will be certain to get *all*; and if the performance of the Hymn should come down upon the ear in a most admirable confusion of sounds, you can at least have the pleasure of following it through by the time.

MR. EDITOR—A few Sunday's ago, it happened that I came in late at church during the exercise of singing. Taking my seat, and opening my psalm-book at the page which was shown me by a fellow-worshipper, I began to listen, for the purpose of discovering what stanza was then taken up by the singers. This I found to be impossible. I did not like to be seen whispering in the church; so I kept my eye upon the psalm, not doubting, but in the course of a stanza or two, some little word or phrase would be uttered by the singers, with sufficient distinctness, to enable me to find the place. But I was mistaken. Though blessed with an acute sense of hearing, the psalm was finished entirely in an "unknown tongue," and not one syllable of the whole performance was distinguishable from another. This is a serious difficulty, and one not of very unfrequent occurrence, Mr. Editor. How is it to be remedied? Your's &c.

A HEARER.

ANSWER.—A hearer would do well, in the first place, to be always at church in good season. Then, in the second place, beginning with the singers, and with his eyes and ears open, and his finger at the place, he might in most cases make out the calculation required. Once however, we noticed a case in which all of these precautions would have been nearly useless.—The choir and the congregation were singing two stanzas at once, through most of the hymn, without any one seeming to be sensible of the jargon; though examples were furnished where the singers sat side by side.

[We copy the following excellent article on the subject of Superstitious Fears, and the pernicious tales of the nursery, from the Re-print of Chambers' Edinburgh Journal, published by Mr. R. J. Richards, 2 Hanover Square, and 162 Nassau-st. The subject on which the article treats, is very important, and cannot be too deeply reflected upon by parents, and those having the charge of children.]

Fear is capable of producing the most distressing and irrational effects on the powers of man. Fear is a predisposer of the body to contagious disease, induces cowardice where nothing should be dreaded, and, under circumstances of great excitement, closes up the understanding. It is no less extraordinary than true, that fear arising from evident danger, is less subduing than when produced by the powers of imagination. There are numerous occupations, surrounded by terrors, which lose their effect on the mind by frequency of occurrence. The pursuits of the soldier, the miner, the seaman, and others, will prove, that on hearts accustomed to look danger in the face, fear exercises no overwhelming powers, because, the senses bring first to discover the danger, its effect is proportionate to the experience or intimacy with the cause. Ignorance is the cause of astonishment, and darkness heightens the effect of fear, only because the senses cannot act in conjunction with the understanding. If light be cast on the scene, the alarming objects, if there be any, are perceived, and resistance is calculated accordingly. That there are gradations of personal courage, is as certain as that there are various degrees of strength, or of experience; but timid persons, however they may have become so, have objects of terror ever prepared to destroy their powers of discernment. If an individual be selected, possessed of health, moral courage, and experience, in all cases of alarm his physical powers assist his mental energies, and he is not easily subdued; certainly there will be no evident prostration of his understanding. The cause of yielding to imaginary terrors, perhaps, may be traced through a morbid state of the nervous system, and an ignorance of the laws of nature, up to tales of supernatural appearances recited in the nursery, the effect of which is a mental slavery, and from which there is no relief, but in examinations of cause and effect of nature, as leading to a knowledge of nature's God, where it will be found there is so much to fill the mind with satisfaction and thankfulness, that there is no room for imaginary terrors, nothing to dread save doing wrong. Conscious in its integrity, the mind is unconquerable.

The following anecdote founded on fact, may be related in illustration. A young gentleman whose name was Lowry, had been brought up without the intervention of a nursery-maid, because his parents had experienced the sad consequences of frightening children. They resolved that the dawn of their son's reason should not be overcast by the night of superstition, and that he should not become the slave of imaginary terrors. He was watched by his mother, and instructed by his father, with the greatest attention, until the age of fourteen. He then passed into the world, and as he grew up, occasionally heard from the tongues of the ignorant, the avowal of fears to which he was a stranger. He smiled at their tales, and laughed at the most horrifying incidents; they passed lightly across his mind; the time was passed for mental degradation to be fixed. A ghost was no more terrific than a fairy, a griffin, a sphynx, or a punch.—They were all productions of various imaginations.

[We here condense a portion of the story, to save room. At the age of twenty, Mr. Lowry chanced to be at Hampton Court when the place was crowded to excess. A chamber maid of the Toy Inn had a relative who was left in charge of a suit of apartments in the palace. Through the arrangement of the maid Mr. L. was accommodated in these apartments, and was conducted to his lodgings about

midnight. After making a few notes in his memorandum, he proceeded leisurely to undress, and disposed himself to rest. But we resume again the narrative.]

A number of trivial circumstances presented themselves to his mind's eye, and prevented repose; in vain he endeavored to free himself from the interruption—they passed and returned.—He thought there might be too much bed clothes, and threw off a weighty counterpane; but while composing himself, he heard a gentle tapping; he listened attentively, and concluded it came from the spider-like insect called the death-watch. While he yet listened, it became louder, or approached the bed. He sat up to ascertain this. Being vexed by the annoyance, he lay down on the ear with which he heard most distinctly. Still the tapping noise continued. He left the bed, lit the candle, and approached the spot whence the noise proceeded; he could see nothing to cause it, and retreated to his bed.—The continuance of the tapping became disagreeable and irritating—he could not sleep.—Again he examined minutely every part, in the hope to discover and crush his disturber. Nothing could be found. He put out the candle, and slowly retreated to his bed again, convinced that the insect must be in the lock of the door, and there it might remain hammering. He would endure the disturbance, since it could not be prevented—when to his surprise, the bed-curtain moved! He fixed his eyes on the object. The fire had burnt low; yet a dim light, with an occasional flicker, enabled him to ascertain the fact. The curtain moved again. Well, thought he, this is too bad. Weariness and vexation were making powerful attacks on the equanimity of his temper. He felt this. Again he left the bed, lighted a candle, and examined the room without discovering a cause. Simple as these circumstances were, they destroyed his rest, and he contemplated calling the old woman; but on reflecting that he could not be relieved by disturbing another, he desisted. On a closer investigation, he found an upper portion of an old casement had been left open, the air through which had waved the bed-curtain; and that the tapping at the door was an action of a small ornament on the key-hole, occasioned by a draught of air. He thrust a bit of paper into the key-hole, closed the window, and again retired to bed, wishing he were at home. Before his head was on the pillow, he distinctly heard footsteps in the gallery! He presently saw a part of the tapestry open, and two figures slowly enter the room! Who are you? demanded Mr. Lowry, in a loud voice, springing off the bed to defend himself. They were two soldiers, who had been directed, by the corporal of the relief guard at the palace gate, to discover the cause of lights popping in and out at those apartments, in the absence of the family. They had alarmed the old woman, who had, in her fear, conducted them to the door in the tapestry.—Mr. Lowry explained, and passed the remainder of the morning in tranquility.

To such a mind as Mr. Lowry possessed, the moving of a curtain, the tapping like a death-watch, or the sudden appearance of two figures in his bed-room at night, were disagreeable disturbers of repose; but no dread of supernatural agency, affected him, and he was free to act as became a rational being. To an individual whose energies had been palsied, whose understanding had been strangled by dread of unearthly visitations, those circumstances under which Mr. Lowry was placed might have been fraught with most melancholy consequences. The frightened man, void of moral courage, driven to his last extremity, struggling with fearful events and associations of chimeras dire, despairing yields, and becomes an idiot for the remainder of a miserable existence.

Parents, therefore, cannot be too cautious respecting persons to whom they entrust their

infant offspring, since one breath of the mildew, (superstition,) may blight the fairest hope of manly understanding.

DEATH OF THE FIRST BORN.

'T was on a mild and pleasant evening, late in summer, that our small family group were gathered near the window, gazing silently, but fondly, on the varied beauties of the earth and sky. The ripe breath of hovering autumn, gently sweeping hill and dale, village and pasture-ground, was fraught with fragrance and plenty. The beautiful serenity which reigned throughout the azure canopy above us, in that calm hour of twilight, sympathetically hushing to repose the agitating passions of the human soul, spoke eloquently of those surpassingly glorious regions beyond, which the eye may not penetrate.

'T was then the heart rose in unison with nature involuntarily to its adorable Creator.—The inspiring calm and beauty without, met an answerable composure and happiness within.

No dark dream of the uncertain future crept with its blighting influence over the soul, withering its present enjoyment. Ah! little did we dream in that hour hallowed by the remembrance of our soul's full tide of joy, so soon the Destroyer would enter our dwelling, and that even then the angel of death was pointing his grief-winged dart, into the very core of our heart's happiness. Yet so it was: our infant boy, the pride of our eyes, on whom we have lavished all that pure and gushing tenderness which knew no other fountain than a parent's breast awoke from fevered slumber and a seeming inquietude to real pain and danger and to slumber no more save in that "last, long, dreamless sleep." Thus early, ere the variable breath of one short twelve month fanned his snowy brow, the grave-worm fed upon its beauty. As we gazed in untold anguish on our fair dying infant, breathing away his pure spirit in our arms, how strangely did the desolation of our feelings in the utter destitution of that agonized moment contrast with the light joyousness of a few hours before.

A hectic flush or deathly paleness alternately succeeded to chase the pure snowy whiteness from his cheek and forehead.

Yet he was beautiful even in death. A heavenly smile spread round his little mouth and dimpled features. His sweet placid spirit beaming through his clear bright eye, which shone with increasing radiance when it was about to be extinguished, seemed so pure and unearthly in its rapid unfoldings, as it neared the better land, that we resolved no longer by our unjust repinings and selfish tears to detain it from its native sphere of unmingled light and bliss.—And in that struggling resolution faintly breathed to Heaven, was passed the bitterness of death; for we felt that although the "tenderest nerve about the heart" was severed, there was a sacred sweetness in yielding up our dear babe in his unstained loveliness, into the bosom of "Him who careth for us." One affectionately successful effort, to lip mama! was followed by that livid paleness and vacant stare which always precedes the fixedness of death. Then the mild spirit, just in the first bright dawning of an unending existence was mingling with the glorious throng where his now blossoming intelligence is fast expanding beneath the genial rays of the Sun of righteousness.

Reader, wouldst thou know the poignancy of that blighting sorrow which withers the young heart's bright hopes? Enter the *sanctum sanctorum* of a mother's affection at the burial of her first-born, her only child. Again: wouldst thou know the efficacy of that power which "alone can heal," behold her eye lifted with joyful resignation to those regions where the spirit of her child sits enthroned an angel of light.

Maine Wesleyan Journal.

OBJECTION CONSIDERED.

"It is strange that, if Christ and the apostles held such doctrines, they should have employed language such as the preachers of future punishment would choose to employ to express their sentiments—language which has certainly led seven-eighths of all who ever read the New Testament to believe, that they taught the future eternal damnation of all who die without conversion."

We take the above from a publication now under our eye. It is what we call a strange objection to the doctrine of universal grace and salvation. The writer would have us understand that the apostles employed just such language "as the preachers of future punishment would choose to employ to express their sentiments." Indeed! Now we think the truth is this: the preachers of future punishment do not rightly understand the language of the apostles when they imagine the popular doctrine of future punishment taught in their writings. It is a marvellous fact to be recorded against the orthodox preaching of the present day, that the word *hell* does not occur once in the writings of St. Paul! How can this be accounted for, if he was such a zealous preacher of the doctrine of endless damnation? Is there such a *deficiency* in the sermons of many preachers in these days? Nay. There is a strange contradiction then, somewhere.

If it be not presuming too much, we must say, that if the solicitude of the apostles arose from the apprehension that mankind are to be eternally damned, it is "passing strange" that they should have taught so clearly the salvation of all men. Witness the language of Paul; Rom. v, 18—20, also 1 Cor. xv, 22, Eph. i, 10, Philip ii, 9, 10, Col. i, 19, 20, 1 Tim. ii, 3—6, and many others of like import. It is really a strange thing, if the doctrine of endless misery be true, that such language is presented us by the apostle themselves. If Paul considered the Jews in danger of eternal woe, when he said "I have great heaviness and continual sorrow in my heart," why did he teach in the very context that "all Israel shall be saved"? Rom. ix, 26. Here again is something strange. Shall we say more? Is it not strange, then, if the apostles believed in the doctrine of endless damnation, that they should say, "we which have believed do enter into rest," (Heb. iv, 3,) and "believing, we rejoice with joy unspeakable and full of glory"? We declare, it appears so to us. The apostles could not have been believers in the doctrines of Partialism as they are taught in this age: or as they have been taught in any other age. They were believers in the gospel, i. e. "glad tidings of great joy which shall be to ALL PEOPLE." They were evangelists—evangelical christians. We wish those who are in the habit of applying these terms to themselves, would institute a comparison of their doctrine with that of the apostles; the strange language at the head of this article would then cease to be spoken.

Star and Universalist.

Original,

BRIEF EXPLANATION.

No. 1.

Thou shalt not boil a kid in his mother's milk.

Exod. xxiii, 19.

It is often supposed that many items of the Mosaic law are merely arbitrary, that they were founded without any reason, and are consequently childish and ridiculous. The passage above is an instance of this nature. The following exposition by Parkhurst will correct the error in relation to this passage, and may lead the candid to suspect that their ignorance of the reason for any particular law should not be assumed as proof that no reason existed.

R.

"This law, say some, was to teach them to abhor cruelty: but I should rather think it was given in opposition to an idolatrous custom mentioned by Dr. Cudworth, in his discourse on the Lord's Supper, from an old Kabbale writer who

says, 'It was a custom of the ancient heathen, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk, and then in a magical way, to go about, and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking by this means they should make them fructify and bear more abundantly the following year! And to confirm this explanation of the law against boiling a kid in its mother's milk, it is observable that it is both here and in chap. xxxiv, 26, joined with the command of bringing the first fruits in the house of Jehovah their Aliem; and in Deut. xiv, 21, with that of paying tithes.'

MESSENGER & UNIVERSALIST.

SATURDAY, MAY 30, 1835.

THE FATHER OF LIGHTS.

The apostle James in his epistle i, 16, 17, seems cautiously to guard his brethren against error. "Do not err, my beloved brethren." The question arises, What was the point on which he feared they might wander from the truth? Let him answer for himself. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

Let us briefly consider this language.

1. The apostle seemed apprehensive that his beloved brethren might err, by believing that good and perfect gifts sometimes came from other sources than the Father of lights. Hence he most directly affirmed that "every good gift and every perfect gift is from above, and cometh down from the Father of lights." All our blessings may be traced to the goodness of God. They are all heavenly in their origin.—However various may be the channels through which they are conveyed, they are still God's, and from his hand should we gratefully acknowledge them.

2. It seems the apostle feared that his beloved brethren might be seduced to believe, amidst the persecutions and trials they were called to undergo, that other gifts besides such as are good and perfect, sometimes come down from above, and are to be ascribed to the Father of lights. But his language left them very plainly, nay necessarily, to infer that none but good and perfect gifts flow from the hand of God. Severe persecutions and bitter sufferings indeed might fall to their lot—sickness and distresses they might experience—but the apostle would have his brethren understand that these were all good gifts—good, since they were designed to subserve a good and holy purpose, and to promote their own best spiritual interests.

3. There is one happy and necessary thought more. It was to establish their confidence in God, and to kindle their gratitude and love. It was to reconcile them to his present administration, and fill their hearts with the best hopes for all future time. This Father of lights from whom cometh down every good gift and every perfect gift, and from whom indeed come none but good and perfect gifts, is without *variableness* or *shadow of turning*. He is "the same yesterday, to day and forever." What he is now, he ever has been and forever will be. His gifts are now good and perfect—good and perfect they will be throughout eternity.

Let us make this a subject of joy and hope. Let the thought that God is unchangeably good and kind, cheer us on in the path of our duty. Let it warm our hearts to love Him who will forever love us, and to obey Him who must, in accordance with his own gracious nature, make us eventually happy. May we remember what he has already done for us and be grateful. May we regard his past and present blessings as pledges for the future. And while we ourselves rejoice in his smiles, may we remember with bounding hearts that that smile shall yet make glad through all eternity the whole family of man. "Although the fig-tree shall not blossom, neither fruit be in the vine; the labor of the olives shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

S.

EXPOSITION.

Keep yourselves in the love of God, Jude 21.

The phrase, "love of God," is ambiguous. It may signify either God's love towards us, or our love to him. In which sense is it here employed?

1. Jude cannot mean to exhort us to keep ourselves in the love of God, in the first acceptation of the term. That would imply that it is in our power to make God love us, or to cease loving us. But this is impossible; for God's love towards us is independent of ourselves—of our dispositions or conduct. If it is not, then our will becomes the index of the divine love, and God is mutable.

It may be objected, we are aware that God does not, and from his very nature cannot, love sinners. God is holy, and therefore cannot love sin. But is not the objector here imposing upon himself by changing terms? God cannot love sin, we acknowledge, nevertheless he does love sinners.—He so loved the world—a world lying in sin—that he devised a glorious plan for its salvation. "God commendeth his love toward us in that while we were yet sinners, Christ died for us." God's love is not sensibly felt by sinners while in the practice of sin; but he loves them still; he loves his enemies, and although they may forget, or turn away from him, and "walk in their own ways, nevertheless he doth not leave himself without witness, in that he doeth good."

2. Does Jude exhort us to keep ourselves in love towards God? This is reasonable, because it is our highest duty to love him. But the expression strikes us as very singular and far-fetched to convey such a sentiment. When we are exhorted or commanded to love God, it is generally, perhaps we should say always, done in the most direct and unambiguous terms. Besides, the love of God is only a part of our duty, and we suspect that the exhortation before us embraces our duty both to God and man.

3. The passage is capable of another interpretation which is more easy and natural than either of the preceding.—"Keep yourselves in the love of God." That is, let the consideration of God's love toward you, keep you in the practice of virtue and restrain you from vice. The preposition *in* may in the original be equivalent to *by*, and in the passage before us is, we think, susceptible of such a translation. Keep yourselves—preserve yourselves in the ways of virtue and duty by the love of God, by reflecting on the love which God has manifested and is still manifesting towards you.

In the gospel, the love of God is represented as the main-spring of our virtue, as well as the strongest dissuasive from vice. "We love him because he first loved us," and loving him we keep his commandments, and thus keep ourselves by the love of God.

S.

ILL HEALTH OF CLERGYMEN.

We cut the following paragraph from the N. Y. Evangelist. It presents a melancholy fact relative to the health of ministers of the gospel.

A great shaking seems to have come upon the churches in this city the present year. During the winter, Dr. McAuley, Dr. McMurray, Dr. Hawkes, Mr. Dubois and Mr. Carroll of Brooklyn, have been compelled to take voyages by sea on account of ill health. Dr. Lansing has been chiefly disabled by the same cause. And now numbers have removed. Mr. E. Baldwin goes to Wabash College, Indiana, and his church have called Rev. Mr. Condit, of Longmeadow, Mass. Mr. Norton's place is not supplied. Last Sabbath, farewell discourses were preached by Drs. Lansing and Cox, and Mr. Helffenstein. The Free church in Dey-st., recently supplied by Mr. H. have called the Rev. E. P. Barrows. Dr. Lansing's continued ill health has at length constrained him to abandon the work of the ministry for the present, and has retired with his family to a farm in Auburn. Neither his place nor that of Dr. Cox is supplied.

We should have been pleased had the editor, while stating these facts, assigned some reasons for their existence. Many, we doubt not, will ascribe a large part of this suffering to a laudable devotion to the cause of Christ—to frequent preaching and too constant labors. These poor ministers will be looked upon almost as martyrs in the cause of humanity and religion.

Far be it from us to call in question their devotion to Christ, or to doubt that their labors have been very considerable. But we cannot acquiesce in the popular opinion that these causes are sufficient to account for the ill health to which we refer. We know it is quite common for people to say that this or that clergyman, who is unusually engaged in his vocation and labors with more than ordinary

ual, that *He is wearing himself out*. It has long appeared to us that the observation would, in ninety-nine cases out of a hundred, be nearer the truth, should it be said, *He is resting out*. The truth is, ministers, while devoting themselves to professional pursuits, too frequently neglect every thing that concerns their health. They almost forget, except when admonished by sickness or pain, that they are yet surrounded by a "mortal coil." Immersed the greater part of the time in their study, they fancy they have exercised if they have walked two or three miles during the day.—One is almost tempted to believe that they have misapprehended the apostle, and apply his remark that "bodily exercise profiteth little," in a literal sense to themselves.—Walking is almost the only exercise that clergymen habitually take. Doubtless it is better than none, but the experience of every studious man we believe would conclusively prove that, in the manner and degree it is usually taken it is altogether inefficient.

Let the clergymen of New-York become the pupils of Mr. Fuller, and avail themselves of his Gymnasium, or if this is not convenient, let them, after the example of Dr. Beecher, erect a small Gymnasium in their own yard, and this sickly race of ministers would soon be converted into men, physically qualified for intellectual exertion, and the performance of professional duties.

"Action, action, action," is indispensably necessary to good health. Physical power is lost by disease. The body is enfeebled, and loses its tone, and the digestive organs themselves become incapable of performing their functions. Dyspepsia ensues, followed by its train of sufferings which too often terminate only in an untimely death.

Studious men must exercise, and exercise freely, or suffer for their neglect. If there be any alternative it is to be found in a very spare and simple diet. On small rations of bread and water a man may live almost free from disease in a dungeon. S.

CIRCULAR.

To the Corresponding Secretaries* of the Universalist Historical Society."

BRETHREN—As the season of the annual meeting† of our Society is approaching, I have thought it expedient, with the advice of the President, to call your attention to the duties which, from your well known interest and zeal in the cause of Universalism, it was confidently expected you would perform.

The objects of the Society are briefly stated in the 2d Article of its Constitution, in the following language:—"The objects of the Society shall be, to collect and preserve facts relative to the history and condition of the doctrine of Universalism; together with books and papers having reference to the same subject." The Society is of opinion that many very interesting facts exist relative to the rise and progress of Universalism in almost every part of the country, which are worthy of being treasured up. And it hopes through the industry of its members and friends to collect these scattered facts and preserve them for future time.—They are and will be permanently interesting to the lover of our faith, and may eventually become the basis of particular histories of our denomination.

It is now but about 65 years since Universalism was first promulgated in this country. In almost every neighborhood individuals may now be found whose memory would furnish all the most interesting and important facts and circumstances connected with it in its infancy. A few years more and these aged chroniclers will have passed away, and the knowledge of these facts and circumstances with them, or they will be preserved only by uncertain and consequently unsatisfactory tradition. Besides, there are events almost every day transpiring, which deserve a place in the archives of the Society.

The duty of the Corresponding Secretaries is specified as follows, in the 4th Article of the Constitution: "The

*The names of the Corresponding Secretaries are, Wm. A. Drew, Me.—Thomas Whittemore, Mass.—Wm. S. Balch, N. H.—J. M. Austin, Vt.—M. H. Smith, Ct.—Barton Ballou, R. I.—C. F. Le Fevre, Dolphus Skinner, N. Y.—John Bell, N. J.—A. C. Thomas, Nathaniel Stacy, Pa.—O. A. Skinner, Md.—Jabez Parker, Va.—G. C. Marchant, N. C.—Allen Fuller, S. C.—L. F. W. Andrews, Ala.—J. M. Tracy, O.—Jonathan Kidwell, Ia.—A. H. Curtis, Mich.—Solomon Bingham, L. Canada.

†By an article in the Constitution the annual meeting is to be held at the same time and place with the General Convention. Its next meeting of course will be in Hartford Ct. on the 3rd Wednesday of Sept. next.

Corresponding Secretaries shall obtain and transmit to the Secretary, or to the Society when in session, all such information, books and papers as shall have come into their possession pertaining to the objects of this association." The Secretary and Society look to you therefore brethren, with the confident expectation that no pains will be spared on your part for the furtherance of the objects contemplated by the Society.—They hope you will employ such measures as shall shortly put you in possession of every material fact connected with the history and present condition of Universalism in your respective limits.

For the better direction of our efforts in the work before us, I beg leave to suggest the following questions, which it is hoped the Society may find answered at its next meeting in relation to the various sections of our country.

When was Universalism first promulgated in your state, territory or province? When, and by what means, preaching or the press? If by preaching, who was the minister? What has been its progress? How many Societies are there now organized? How many ministers are there? Who are they, and what are the places of their present residence? What portion of your population is Universalist? How are they supplied with suitable places of worship? Are there any Universalist periodicals published within your state, territory, or province? If so, how many, what are they, and where? Have any been published, which are now discontinued? If so, what were they, and where? Is the cause comparatively prosperous? Is the opposition as violent as formerly? And are our sentiments regarded by the people generally with as much dislike and treated with as much contempt?

These questions with such as your own minds will suggest in relation to local and peculiar circumstances, if properly answered will enable the Society to form a very good idea of the actual state, as well as past history of Universalism. The information thus obtained will be regarded as authentic and may be relied on with safety.

In addition to such information the Society is anxious to obtain at least one copy of every book, pamphlet, or paper that has been published on either continent, whether in defence of, or opposition to, the doctrine of Universalism.—The design is to bring together whatever has been written on this momentous subject. It is earnestly hoped, therefore, that you will exert yourselves to forward to the Society at its next session, or to me, whatever of this kind you may have obtained. I feel assured that Universalists will not think their liberality too seriously taxed if asked to make a donation to the Society of any rare work they may possess.†

I hope it is unnecessary, brethren, to insist upon the importance of zealous and persevering exertions in this work, if we expect any considerable results. The objects of the Society, I conceive to be worthy of consideration and effort. I am respectfully yours,

THOMAS J. SAWYER, Secretary.

New-York, May 30th, 1835.

Universalists editors are requested to copy this circular into their respective papers. T. J. S.

† Some Books have already been presented to the Society by friends in New-York, such as Huntington's *Calvinism Improved*—Mitchell's *Christian Universalist*—Relly's *Union—Edwards against Chauncy*—Young on *Restoration*—Wm. P. Smith's *Universalist—Universal Restoration examined and refuted*, by D. Isaac—*The N. Y. Christian Messenger and Philadelphia Universalist*, complete.

By a resolution of the Society Publishers of books, pamphlets and periodicals were respectfully solicited to make a donation of a copy of each of their works for the benefit of the Society. Brethren we hope the Historical Society will not be forgotten.

MIRROR OF FANATICISM.

Our thanks are due Br. R. Streeter for a copy of the 2d edition of his recent work, "Mirror of Calvinistic Fanaticism, or Jedediah Burchard & Co. during a protracted meeting of 26 days, in Woodstock, Vt." The late hour at which we received it, has prevented our reading it through. So far as we have noticed, Br. S. has handled Burchard without reserve, and the very plainness with which he deals with him seems to give the impress of truth to his work. And from other published accounts, which we have seen from time to time in the papers, and the well known character of Br. Streeter, we conclude his "Mirror" of the "Fanatic" cannot be exaggerated in the least degree. If he is accused of severity in some instances, he doubtless can plead that "desperate cases require desperate remedies."

Br. Streeter closes his preface to the second edition, in the following language:

The matter is now conceded, that Mr. Burchard is upon a money-making game. At the rate he is going on, he and his "Episcopalian" lady will clear THREE or FOUR THOUSAND Dollars in a year. Their wages here were not less than Four Hundred dollars, per month! But we could hope that his race is nearly run in this state, though we fear it is not. If people will be wise for themselves and their fellow-beings, and withhold their "silver and gold" from the heartless impostor, we guarantee that he will seek other fields for his theatrical, deceptive, and money-making exhibitions.

The following extracts will show the dogmatical spirit he manifests to old professors, and the irreverent manner in which he uses the name of the Almighty. In the first he is endeavoring to show that the Church in Woodstock is responsible for the conversion of the sinners in that place. Br. S. introduces it as follows:

"The writer will not report all his horrific expressions, his tantalizing language, towards the church; they would appear incredible. Let a moderate specimen suffice. Thus; 'profess to be christians do ye? Ha! christians! and what have you done for the salvation of immortal souls? Just nothing at all. And now I have come and am willing to preach and pray myself almost to death and do ten times as much as I ask any of you to do, and yet you won't move a hand towards the work. Ha! you want me to do it all, don't ye? Well, I tell you I won't. I'm willing to do all I can; but I won't kill myself to save souls, if you, old grey-headed professors, won't take hold and do what you can. You say we are old and feeble, or we have business to attend to, and we can't do much, if we try. Well, do what you can; lift as much as you can. That's all I ask. Look here; I have a building to raise, and I get fifty men to help me. But thirty of them don't lift but half as much as they are able to, and let the whole weight of the timber come upon the other twenty, and they are almost crushed to death by it. I tell you, old professors, that I won't stand and bear the whole load, and be crushed to death. Lift as much as you can, I say. Lay hold, and if you can't lift but twenty pounds, very well; and if you can lift fifty, do it, and if you can lift a hundred, then lift a hundred. But don't think I will kill myself, lifting every pound I am able to, while you who can lift a hundred, lift only fifty. God knows I won't do it. I tell you, I will do more than ten times as much as any of you, but I won't work alone. The Holy Ghost is here; God Almighty knows that I feel it gushing into my own soul; and I won't to save those precious, immortal souls from eternal hell. My very soul yearns for them. They are standing on the very brink of perdition! Oh, that I could wake up this sleepy church, and get these lazy christians to work as they ought to. Young men and women, I want to save your souls from hell; but the church is in the way; she won't let me go on with the work. She will neither work, nor get out of the way that others may. What is the matter with this church? You will say, —Why we are converted; and we shall go to heaven, and others must take care of themselves. Yes, you are converted and probably will get to heaven. But how will you look in heaven? Why, you will enter, and instead of putting upon your heads, crowns studded with souls as so many sparkling stars, Gabriel will say to you, 'pass on, pass on, you old professors of Woodstock; that wouldn't convert souls to God, and take your seats, away yonder, in the distance of the dim-twilight. You are to cold to stop here, among these burning christians and glorified martyrs, whose souls were fired with the love of souls that now glitter in their crowns.'"

"The sinner would send God Almighty to

hell and damn him eternally, if he had it in his power. Hark! look there, on the side of the gallery. There is the sinner and God Almighty, wrestling to see which shall go to hell. God says, you deserve to be damned, and I mean to send you down to eternal hell. The sinner replies, I know I deserve it, but I won't go; I will send you there, and keep you there eternally." He acted out the combat between the sinner and the Almighty, using language too profane and vulgar to be committed to paper, till at length, by a lucky turn, the sinner was hurled into endless hell; the preacher clapping his hands loudly, and exclaiming, "there! there he goes, cursing and blaspheming his Maker, to the world of damnation." Yes, and it was done off in such an air, that hundreds laughed! Some orthodox clergymen sitting on my left, (for I was in the Deacon's seat) among whom was Mr. Morton, of Springfield, giggled aloud.

LECTURES ON REVIVALS.

Dr. Rayner has recently published a small work, entitled "Six Lectures on Revivals of religion." The publication was two or three weeks since favorably noticed by that eccentric genius, John Neal, in the New-England Galaxy, of which Mr. N. is one of the editors. A copy of the Galaxy containing the notice has been handed us by a friend, from which we copy the following paragraph. It shows a fearless spirit, in regard to our much abused denomination, rarely met with out of the ranks of our own express periodicals. If Mr. N.'s article as a whole is regarded severe, it must we think be conceded that there is much truth in it.

P.

Nineteen persons out of twenty, whether they have or have not 'got religion,' as they call it, by the five-and-forty-parson-power lately introduced, are still so connected with, or so dependent upon the priesthood who bears sway, in our country, that they dare not—we mean just what we say—they dare not speak as they feel, nor feel as they ought on the alarming subject of *Revivals*, or any other branch of ecclesiastical tyranny. What! are the world's people to be suffered to call in question the fitness or efficiency of that vast, terrible and most complicated machinery which of late has been heaving at the very foundations of our political strength, under pretence of building up Churches, not so much by the help of, as almost in contradiction to the purposes of Almighty God! Are men of the world—mere worldlings—to be heard upon a subject, of which they are so profoundly, so deplorably ignorant? Of course not. And therefore, when a book appears purporting to reason with the frightful delusions that are abroad, or with the wicked and presumptuous men who are trying to scare people to heaven—there would be few to read it, even among the world's people, though it were avowedly written by one of themselves. But if written by a *Universalist*—who would have the courage to open it? No matter though you are assured that what are now called revivals, were regarded but a few years ago—the other day as it were—by the very people who are now moving heaven and earth and compassing sea and land, to get them up, as the invention of the devil. No matter though you find on looking about you, that these revivals are confined to a few of the very few—that neither Episcopalians, nor Quakers—neither Unitarians, nor Universalists—neither Swedenborgians nor Moravians—and we might mention forty more sects, are allowed to participate in their advantages—still, if you are informed of this through the instrumentality of a *Universalist*, of what avail would it be? Would you listen to him—or read his book? No!—It were too much to ask of any priest-ridden population, such as we are beset with from one end of our country to the other, that they should do this thing. Nevertheless, we tell them—and that with all seriousness, that in these lectures, they will find a plenty of sound

clear argument, urged in a spirit worthy of all praise, by one of the minority; by a *Universalist* preacher, against the strong hold of the majority—the *Orthodox*, as they are pleased to style themselves, or in other words, against them that put their faith in clap-traps, tricks and theatrical contrivances, for peopling the solitudes of heaven. Read for yourselves therefore, ye that have courage to believe that your souls are your own—whether you say so or not—read and judge for yourselves! No matter for the man's faith. Right or wrong, that should not affect your judgment of his reasoning.

Original.

THE IMPROVEMENT OF THE MIND.

In creating us what we are God has highly exalted us above all his creatures. He hath endowed us with superior powers and faculties; the power of reason, reflection, comparison, judgement and memory. It becomes us therefore to weigh well the responsibility associated with these gifts, and to inquire what will be expected of us in return. Did God mean that these intellectual lights should be put under a bushel, or that they should be extinguished in supineness and indolence? Did he mean that all these noble faculties, capable when in action of working wonders, fitted in their exercise to elevate and dignify the human character, and to "bring out and brighten the divine image" in which it was created—did he mean that all these should be buried in the earth or made the slaves of appetite and passion? No, he meant no such thing. He intended them all for a higher and more exalted sphere of action, and instead of the mind being designed by Him to minister only to the body, the body was created only as the servant of the mind, through whose agency it might develop itself, and carry on its operations.

How entirely then do they mistake and pervert the true objects of their being, who give all their time, and exercise all their faculties, in devotion to the body, in promoting mere sensual gratification. How widely do they err, how false do they prove to their God and to themselves, who never raise their thoughts above this dead and stagnant level; whose highest conceptions of happiness are to "eat and drink and sleep, and then, eat and drink and sleep again." Reader, let it be thy study and mine to avoid this course; let us see to it that we do not chain down the lofty spirit to such a debasing bondage as this. Rather let us seek to be what by a proper improvement of the mind we may be, "the noblest work of God."

The mind then, the glorious mind, must be the chief object of our studies, and to cultivate this, to give it strength, and freedom, and expansion, to impart to it an elevated moral and religious tone, should be the grand end at which we aim. To accomplish this our moral and intellectual powers must be brought into frequent and vigorous action, and the sphere of that action must be enlarged, more space must be given, a larger field and a greater number of objects must be embraced in the view. Knowledge must be sought as an invaluable treasure, and the voice must be lifted up without ceasing in inquiry after wisdom and understanding. Every opportunity that presents itself must be improved and made to contribute its due quota to our instruction, every circumstance of life must be considered with an eye to this, and from every event which occurs around us we must endeavor after the manner of Christ to extract something of good which may be of service to us in after life.

We are not, however, to pause here—while we are gathering knowledge, and filling the head with the wisdom of this world, we must not forget to store the heart with the wisdom from above. True, the advancement of the mind in the things of this world, the acquisitions which it hath made in human knowledge are wonderful, ay,

glorious, but if amid these blessed scenes the heart is still untouched; if the guiding spirit of religion be not there; the mainspring is wanting—like a splendid horse all caparisoned and harnessed for the fight, but there is no rider there—like a magnificent ship in the midst of the boundless ocean, all fitted and burthened, but the chart and the compass are wanting. Let us then be careful to have these secured. Let us by a study of the sacred pages, make ourselves better acquainted with the principles of God's moral government, and with his designs, as therein revealed, relative to our future and immortal destinies. By these studies and meditations the mind will be improved and exalted, it will gather strength and energy, and continue expanding itself in gladness forever. And thus shall we be better fitted for the faithful discharge of the obligations we are under to Him who giveth us all things richly to enjoy, who giveth us the mind and expects improvement; better fitted for the performance of the various duties which devolve upon us as rational, moral and social beings.—By this mental discipline we shall be better prepared also to meet with fortitude the vicissitudes, the disappointments and sorrows, which all must at one or other time encounter, and better prepared, when the pleasures and trials and duties of human life are done, to meet the last great change of all, and with joy, when the silver cord is loosened and the golden bowl is broken at the fountain, to surrender back the spirit to Him who gave it.

T. B. T.

Lowell, Mass.

OHIO.

A letter from an esteemed friend in Dayton Ohio, under a recent date, expresses an opinion that there is a fine opening for a preacher of the Reconciliation in that section. In his own vicinity, he says there are numbers inclined to the sentiment, and with a few suitable persons to take the lead—"men who regard not the scoffs and sneers of the self-righteous"—they might support one messenger at least, of "good tidings." Any of our preachers who may be journeying that way, would do well to take Dayton in their routes.

ANOTHER PREACHER.

The last Magazine and Advocate announces that Br. Wm. F. Dennis, of Clinton, has recently commenced the work of the ministry of reconciliation.

Br. C. Woodhouse is about removing from Lansingburgh, N. Y. to West Brattleborough, Vt. to which latter place he desires all letters, papers, &c. designed for him to be addressed.

Br. James Shrigley now resides in Hartford, Conn. to which place he desires all letters, papers, &c. designed for him to be addressed.

JOHN H. GIRON,

An Evangelist of the grace of God, expects to preach in Towanda, Bradford county, Pa. on Friday evening, June 5th, and in Sheshequin on Sunday, June 7. Br. G. has received the Fellowship of the Pennsylvania Convention of Universalists, and is affectionately recommended to the kindness and attention of the disciples of our Lord.

A. C. T.

Religious Notices.

Br. L. C. Marvin, will preach in Newark, 5th Sabbath in May, (to-morrow.)

Br. N. Dodge will preach in Norwalk, near Mr. John Mallory's, on Saturday evening, 30th inst.;—at Saugatuck, morning and afternoon, and at New Canaan in the evening, of Sunday, May 31, and at Flax-Hill School-house, on Monday evening June 1st.

Br. Stickney will preach in Killingsworth, Conn. on the 5th Sunday in May, (to-morrow.)

Br. Hitchcock will preach in Trumbull, Sunday 31st inst. and at Stratford, Sunday evening.

ANGEL VOICES.

That world, that world of holiness,
Where all is bright and pure,
And all that's good and beautiful
Forever shall endure—
How gladly, O how joyously,
When freed from chains of earth,
To breathe its immortality,
The spirit will go forth.

That world, that world of blessedness,
Where 'mid unclouded light,
The glories of the Living One
Will burst upon the sight—
How willingly, how gratefully,
The ransomed will bow down
And worship him who giveth them,
The never-fading crown.

That world, that world of purity,
Of endless life and bliss,
How strikingly, how gloriously,
That world contrasts with this.
Here all is sin and suffering,
And painful doubts and fears,
And death with all its bitterness
And grief's most burning tears:

But there the Father wipes away
All tears with his own hand,
And sinfulness and suffering
Are strangers in the land.
And death, the last dread enemy
Can never enter there
To steal away your cherished ones,
The beautiful and fair.

No, no, he cannot separate
In that bright world above,
But union will be endless there,
As endless as your love.
And there no night will interrupt
A single blissful ray,
But joy will live unchangeable
In one eternal day.

This is the great inheritance
Prepared for all our race,
This is the glorious festival
Of universal grace.
And when the last loud trumpet note
Invites and welcomes all,
Then gladly and triumphantly,
Will they obey the call.

Trumpet.

MAY MORNING.

With what pleasing anxiety is the approach of this sunny month greeted by all classes, sexes and conditions—by the poor as well as the rich, the young, artless and confiding maiden, sporting in the purity of unsophisticated innocence, as well as the youthful, thoughtless boy, who is reckless of every thing to come—the aged, superannuated veteran of a former age; as well as him who has but just entered on the stage of manhood. All, all are possessed, on the recurrence of this auspicious day, with feelings of elasticity, buoyancy and hope. While it carries the thoughts of the aged and enfeebled back to the days of their boyhood, and brings the latent retrospections of times past vividly to their remembrance, it inspires the young and thoughtless of earth with the fond imaginings of youthful hearts, and hopes in the perspective which may never be realized.

The last month of Spring, and the precursor of a cheering season has at length arrived, and all instinctively sally forth to greet its promising appearance. Here are they assembled, on Bremon's hill, from the humble pedestrians who would fain make observations in their walk, to the giddy horseman who seeks the breezes of early morn, rather more to become 'the observed of all observers,' than any other apparent object. I gaze with admiration on the innumerable happy faces before me, who have taken this occasion to admire the inscrutable works of Providence: but as I gaze, a fearful foreboding comes over me of its ephemeral and transitory existence to many. Nay, I could not if I would suppress the 'still, small voice' which assures me of the fleetness of time, which, before the next recurrence of this day, may have swept from the present abiding place, hundreds of the bright faces which are now beaming with looks of kindness, philanthropy and love. It is pleas-

ent, however, and proper, that all the human family, who would not sleep away, like the sluggard, the better portion of their lives, should walk abroad on this day, to wonder at, and to admire the stupendous works of nature, and learn the beneficence of the Mighty Ruler of the Universe, whose bountiful hand is ever extending blessings over the children of men.

It is meet then, on the annual return of this season, that all should walk abroad, and congratulate each other on the happiness in store for us, and duly to appreciate the love of a benign Providence. We should remember, too, that in every walk of life, whether tossed on the angry billows, foaming in the majesty of their might, or encompassed by temptations, which it requires the utmost firmness to withstand, that there is an all-wise Creator who knows our every impulse and thought, and whose protecting arm sustains us in all trials and dangers.

We should remember, too, that he has placed us in the happiest region on earth, where bigotry and intolerance can find but poor footing, and the cause of truth will ever find an advocate.

Christian Pilot.

ELEGANT EXTRACT

From a discourse delivered on the occasion of laying the corner stone of a Methodist Church in New-Orleans, by Rev. J. N. Maffit. We copy it from the New-Orleans Bulletin, of the 30th ult.

Along the streets of the city of peace and commerce, no tyrant king ever thunders with subject monarchs chained to his wheel; he brings no curse upon her busy streets, from the agonizing groans of widowed and orphaned millions. Here all is life, activity, generous excitement, the rivalry of benevolence and the proudest triumphs of mind.

Such is New-Orleans—the city within whose swelling circuit of benevolence I now stand.—The din of commerce rolls along these streets by night and by day, as the voice of many waters. She sits as a queen upon her alluvial Delta, and the proud deep Gulf of Mexico, like a monarch bowl at a feast, pours the rushing libations of its tides at her feet. She reaches one arm and embraces the Rocky Mountains, while with the other, she plays with the silver lakes of the north. She sends her couriers over the sounding seas, and every gale under heaven kisses her whitening sails, and laughs through the cordage of her laden ships.

We stand near the consecrated ground over which hung the cloud, and along which roared the iron storm of battle. The unconquered, the unpillaged city is around—her towers are unscathed; the columns that deployed down on yonder plain, are now in the world of spirits, and memory and generous feelings of humanity spread the pall of oblivion over the prostrate humbled foe. Never again shall the foot of violence tread the soil defended by the veterans of the eighth of January. Taught by a lesson forever emblazoned on the parchment of historic fame, the warriors of other lands shall avoid the grave of British valor, and offer no violence to the metropolis of the western world, as she gathers her future power and splendor around her.

I am not a visionary—yet when I look forward into the future, I am astonished at what severe probability unfolds as the destinies of this city of the south. I strain my aching eyes to catch the far-off frontiers of the Great Vale, through which the Father of Waters rolls his majestic flood in turbid grandeur; but it is too far for the vision of man. I exhaust horizon after horizon, and yet the end is not. Thousands of miles away to the right, and to the left, I see every leaping rill that comes laughing down the sides of the mountains pointing its way laden with all that agriculture can create, or com-

erce ask for, towards your city. Hills as far distant from each other as the midnight from the sunrise, pay their tribute of bright waters to the ocean's eldest born, whose last deep tone of inland music rolls like the muffled drums of a solemn pageant in the ears of this vast city.—Destined to realize more of the actual efficiency of wealth and moral power than the hundred-gated Thebes of olden time, or that proud city whose ruins strew the Delta of the Nile—the Alexandria that was—the New-Orleans of the new world shall first conquer the diseases of climate, as she conquered the quondam invaders of Peninsular Europe; and then as she has braved the overflow of the king of rivers, and rolled back his floods, so shall her arm of power rear her thousand edifices of splendor and luxury, and at the same time the solemn temples sacred to eternity.

Universalist Books.

Which may be obtained of A. C. Thomas, 132 Chestnut-street, Philadelphia.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.

Balfour's Examination of Stuart's Exegetical Essays—75 cts. Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whittman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—\$1.

Ballou's XXV Select Sermons on various subjects—\$1.

Ballou's XI Sermons delivered in Philadelphia—\$7 cts.

Ballou's Examination of the doctrine of future Punishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—\$1.

Modern History of Universalism, by T. Whittmore—\$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittmore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittmore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—\$7 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Letters on Revelation between Ballou and Kneeland—50 cts.

Streeter's New Universalist Hymn Book—50 cts.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Discussion at Danvers between Whittmore and Braman—25 cts.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Most of the above Books are for Sale, Wholesale and Retail, at No. 3 Chatham-Square, foot of Bowery, New-York.

New supply of Books.

Whittmore's Notes on the Parables, Pocket Hymns, Ballou's Nine Sermons, with a variety of other Universalist Books, just received at this office. Call and purchase.

The Contrast:

Or which is the Christian?—the Prize Tale inserted in No. 27 of this vol. just published in Pamphlet form, at this Office.